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The Protestant Review

Volume XXXIV, Number 4
April, 1917

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The Protestant Review

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A MIGHTY FORTRESS IS OUR GOD.

A mighty Fortress is our God,
A Bulwark never failing;
Our Helper He, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not his equal.

Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The Man of God's own choosing;
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth His name,
From age to age the same,
And He must win the battle.

And though this world with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us;
The prince of darkness grim,
We tremble not for him;
His rage we can endure,
For lo! His doom is sure,
One little word shall fell him.

That word above all earthly powers,
No thanks to them abideth;
The Spirit and the gifts are ours
Through Him who with us sideth;
Let goods and kindred go,
This mortal life also;
The body they may kill;
God's truth abideth still,
His kingdom is forever.

MARTIN LUTHER, T. 1527
F. R. HEDGE, 1852

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The Protestant Review

"Watch ye, stand fast in the faith, quit you like men, be strong."
(1 Cor. 16: 13.)

Vol. XXXIV APRIL, 1917 No. 4

MARTIN LUTHER.

THE 400th ANNIVERSARY OF A GREAT MOVEMENT TO BE CELEBRATED DURING 1917.

This Movement Had Its Beginning in a Protest Against the Authority of Rome, and an Acceptance of the Authority of the Bible.

(Extract from an article in the Watchman.)

The year 1917 will be known as "Reformation Year," because of the comprehensive plans which have been made for celebrating this four hundredth anniversary of the beginning of the Protestant Reformation. These plans are expected to affect all of the Protestant bodies in America, and they will culminate in the latter part of October, 1917, on the exact anniversary of the nailing of Luther's ninety-seven theses on the door of the Wittenberg church.

Certainly it is most fitting that Protestants everywhere should give time, and thought, and enthusiasm to commemorating in every proper way, not only the name of Luther, which stands preeminent in the annals of Protestantism, and who has been given the title of the "Founder of Protestant Christianity"; but also the birth of that great movement the consequences of which have been so important in advancing the civilization of the world and the liberties of men.

REFORMATION SHOULD BE CONTINUED.

It is to be earnestly hoped that the celebration of this mighty movement for good will also direct men's thoughts to the fact that the work of the Reformation is not yet completed. This movement was inaugurated under the direction of the Spirit of God, and it was God's purpose that it should be continued down to the very end of the world.

But those who accepted the teachings of the Reformation did not follow its fundamental principles to their logical end. Instead of following on to know the Lord, of continuing their search for light and truth, many were willing to accept only what the great reformers had taught. Thus they formed creeds out of merely a partial revelation of truth, and this course resulted, very naturally, in the formation of numerous denominations. That the Reformation has not been completed, but has been arrested

in its course, will be evident from a brief study of its origin and history.

A FALSE SYSTEM

During the growth of Catholicism the gospel of Christ had very nearly disappeared. In its place there arose, claiming to be the very gospel itself, a false and spurious system, which, instead of being the gospel, was only and altogether a counterfeit of it in nearly every detail.

In this false system there appeared a counterfeit god, the pope; a counterfeit saviour, Mary; a counterfeit mediator, Mary; a counterfeit advocate with the Father, Mary, the priests, and the saints; a counterfeit sanctuary, which man pitched and not the Lord; a counterfeit sacrifice, the sacrifice of the mass; a counterfeit priesthood, of erring men; a counterfeit absolution, also of men.

SATAN'S MASTERPIECE OF DECEPTION.

This is Satan's great masterpiece of deception. He has succeeded in changing the truth of God into a lie and has handed down that lie, and by many millions of people this false and counterfeit system is now accepted as the genuine gospel and work and church of Christ. For centuries this system kept the light of the true gospel from shining upon the world, and it was not until the beginning of the Reformation, in the sixteenth century, that it began to be revealed in its true character as Satan's counterfeit of the gospel.

For considerably over a thousand years the darkness of Catholicism, with all of its counterfeits, had obscured the light of the gospel of Christ. At the same time it did all it possibly could to destroy the people of God by fagot, torture, the rack, the sword, and the unspeakable Inquisition. This was Satan's greatest attempt to rid the world both of the truth of God and the people of God.

But through the protecting care of God over His people, and through the loyalty of those who preferred to give up their lives rather than the truth, the knowledge of the principles of the gospel was preserved through these dark and trying ages of persecution and martyrdom. And at the beginning of the sixteenth century the light of this knowledge began to increase in

power and strength, and truths which had been long hidden under the darkness of papal error began once more to be preached and accepted by the people.

ALL TRUTHS TO BE RESTORED.

It was the purpose of God that the light which began to shine at the beginning of the Reformation should increase in volume until all the truths which had been perverted by the Roman Church had been set before the world again in their fulness. It was not His purpose to reveal only a part of the truth and then have that part made into a creed for the formation of some denomination. "The path of the just is as a shining light, that shineth more and more unto the perfect day." (Prov. 4: 18.) As a Christian walks in the light which he has, more light will be given him. His knowledge of the truth increases and grows as he practises that which he already knows. And God designed by beginning the Reformation that the light of His truth should break over all the world just as quickly as men should make themselves ready for it, until the very fulness of the gospel should again be proclaimed to the people of the earth. The light of the truth was intended to be advanced until all the lost doctrines and principles of the gospel should once more be known to men. These truths were to be preached in all the world as a witness to all nations, and then the end of all things was to come. (Matt. 24: 14.)

But this glorious consummation has been delayed by the formation of creeds and denominations upon a part of the truth only. Thus the advance of the truth has been retarded by men, who, instead of following on to know the Lord and His truth fully, were content to establish a church upon a partial revelation of truth which had been preached by some great leader.

It was the duty of those who accepted the truths of the Reformation to learn from the Scriptures what was truth, and, when that had been determined, to walk in the light they had received and encourage others to do the same. Day by day they should have studied the Bible with diligence. Every thought should have been carefully weighed, and scripture compared with scripture, and as they thus searched God's Word they would have been brought by the Spirit of the Lord into the knowledge

of one principle of truth after another. Step by step they should have been led into all truth.

FORMATION OF CREEDS.

But instead of doing this some were content to accept only that which some man, some great leader of the Reformation, had taught. They believed what he taught was true, and were slow in accepting anything which he had not taught.

We shall be informed during this anniversary of the Reformation that we are now living in an age of great liberality and breadth of mind in intellect and religious matters. Thus the Philadelphia "North American," in its issue of October 29, says:

"The long interval that separates that time [Luther's time] from this has seen no change more marked than that which has to do with religious tolerance. Then men were greatly concerned over the slightest differences in doctrine, and out of this concern grew feuds, fighting, and frequent executions. Now, in the light of an approaching—if still distant—brotherhood, such a thing as religious persecution seldom is heard of, save in certain semi-barbaric nations."

But notwithstanding the fact that there may appear to be more liberality in religious matters now than heretofore, it is nevertheless true that the people to-day permit their preachers to do their thinking for them. This results in the inability of thousands of people to give an intelligent reason for the things they believe other than that they were so taught by their preacher.

When the time had fully come for the world to be led out of the darkness of papal error into the light of a purer faith, God chose Martin Luther to begin the work. Luther was brave as a lion, zealous, ardent, and devoted. He acknowledged no authority for his religious views but the Bible. And through Luther God accomplished a great work for the reformation of the church and the enlightenment of the world.

During the centuries when the Roman church had obscured the truths of the gospel by its numerous perversions, the gospel had been so far departed from that the great truth of salvation by faith alone had been quite forgotten and lost sight of, and the teaching of salvation by works had taken its place. Penance

had taken the place of repentance, the confessional box in which confession was made to a sinful man had taken the place of confession to God, and priestly absolution had taken the place of the forgiveness of sins which belongs solely to Jesus Christ, and thus men had been led to place their dependence for salvation on their own merits and their own works rather than on Christ.

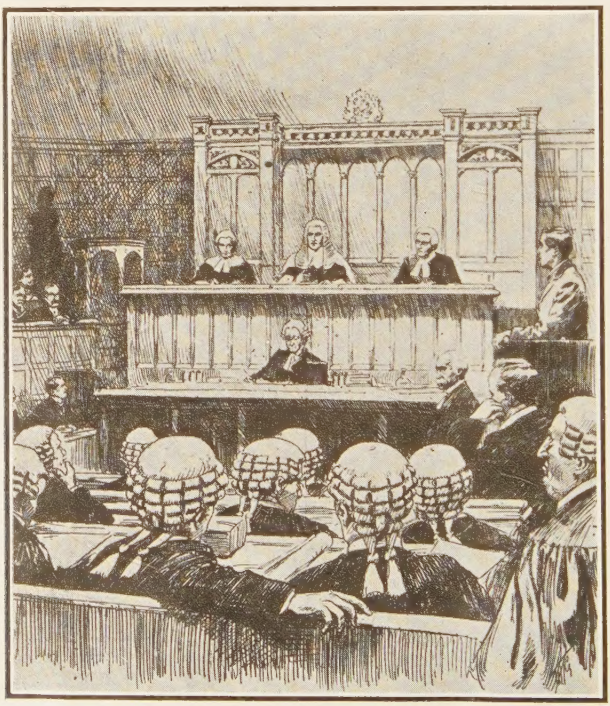
(Continued.)

MY LIFE STORY.

(Continued.)

BY ELI M. ERIKSEN.

Ex-Brother Ansgar, Marist Monk, Late of Dumfries, Scotland.



Sketch of the Court with Mr. Eli M. Eriksen in the witness chair.

A FEW MORE FACTS.

THE LIBEL

The following article is further proof of my experience and it will also prove to our readers the old saying that Rome is a lamb in adversity, a fox in equality and a wolf in prosperity.

Trusting in her power to crush one of her apostate children an ex-Little Brother of Mary, brother Ansgar, otherwise known as Eli M. Eriksen, she made full use of her printing press, no paper was too white or any ink too black for the lies she commenced to print and circulate. She did commence but did not continue, as you will learn from these articles.

What she wrote concerning my escape:

"Like England in general, it may be said that Barnet in particular offers several curious phenomena in religious matters. Among the 'curiosities of bigotry' must be placed the district locally known as Christ Church. Here stands the Pennefather Hall, a building raised to the memory of a very whole-hearted bigot indeed. Recently the use of this hall has been allowed to a group of mischievous fanatics who style themselves the Protestant Alliance. The creatures who compose this notorious little body have been allowed to treat the ignorant and degraded of the neighborhood to lectures designed to kindle suspicion and dislike of convent and monastic life. This is the object in view according to the Alliance; but no sane person can doubt for a moment that the real object in view is the gathering in of shillings and sixpences. During the past month the Alliance has introduced to Barnet, most appropriately in the Pennefather Hall, a certain adventurer, who calls himself 'Brother Ansgar.'

"He described himself as an escaped monk, and undertook to make 'revelations.' There is little to tell about this poor man. He has never been a monk; he has not even been what is called a 'professed brother,' which is a rank very much below that of a monk. He never 'escaped' from the religious house in which he seems to have passed a few months; when he was tired of the life he ordered a cab and drove away to a Salvation Army shelter. Of course a man who proclaims himself to have been what he never has been and who declares that he did that which he never

has and never could have done, made consistent 'revelations'—consistent, that is to say, in that they are a tissue of lies.

"One thing, however, is true of the foreign adventurer, 'Brother Ansgar': he is cunning enough to make some sort of a living out of the gullibility of a certain class of Protestants—the class that knows Christ Church as one of its haunts. And what can be said of the authorities of Christ Church *who harbor such frauds in the* name of religion? They are bound in the double chain of ignorance and bigotry. How otherwise can one explain their action in admiting the emissaries of the Protestant Alliance into their buildings for such scandalous purposes? Is it not truly a scandal that encouragement should be given *to lying adventurers whose* sole task is to keep alive religious hatred and misunderstanding? It is conceivable that people of Christ Church can really think that they are doing a service to religion by means of such unworthy tools as the Protestant Alliance and their *'guy' of a 'Brother Ansgar'?* Would it not be better to warn people against slander and calumny, against rash judgment and false witness? Might not the season of Lent have been better spent in teaching children than to ridicule the ministers of other churches is not a Christian virtue? Ah! but the Protestants of Christ Church find it more exhilarating to have sensational lectures which kindle fear of Rome and hatred of Catholics. Let them ask themselves how they shall pray when their minds and hearts are filled with suspicion and hatred of their *neighbors?* Perhaps *they* refuse to recognize Catholics as Christians and neighbors? Who knows? We can only pity the misery of their intellectual captivity, but we feel it to be our duty to protest against what is really a disgrace to the town."

* * *

Knowing that I spoke the truth I appealed for justice, and appeared before a judge and common jury of the High Court of London, England.

The verdict was rendered to the plaintiff, and Rome was compelled to publicly apologize, and also pay £250 damages to her ex-Little Brother of Mary.

TO OUR SUBSCRIBERS IN ARREARS.

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RECONSECRATION WEEK AT CHRIST'S MISSION.

In commemoration of the founding of Christ's Mission by Rev. Father O'Connor thirty-eight years ago special services were arranged for each evening of the week, commencing March 25th.

Our committee of women workers once more showed their interest and willingness in securing a number of prominent speakers thoroughly in sympathy with our work.

Sunday, March 25th, appeared with beautiful Spring weather and a large number of people had found their way to our chapel. Dr. E. S. Halloway of the Hope Baptist Church, together with Dr. Oscar M. Voorhees of Mott Haven Reformed Church, were to be the speakers for the day. Dr. Voorhees, however, was detained unexpectedly and conveyed his regrets.

Our service began with the singing of "I know whom I have believed" by the congregation, after which our Director, Mr. Eriksen, read the Scriptures, offered prayer and introduced the speaker, Rev. Dr. Halloway, who was very pleased with the appearance of our bright renovated chapel.

Dr. Halloway read his text from Gal. 6: 1-10, from which he drew forth many beautiful fundamental thoughts, instructive and encouraging to the friends of Christ's Mission. Among these was the indwelling Christ as the only means by which human beings may become more than conquerors.

Dr. Halloway also advocated the use of reasonable means in bringing Roman Catholics to the Billy Sunday campaign meetings, stating that they were permitted to visit these meetings by the Cardinal of one city, while another forbade. He concluded that one opinion is as authoritative as another.

With incidents from his own experience the speaker illustrated his thoughts most effectively, especially along the line of Roman Catholic converts, of which there were sixteen in his own church in The Bronx.

As a closing thought Dr. Halloway impressed the friends of the Mission with the importance of remaining loyal to the cause and not becoming weary in well doing.

Monday night meeting was not as well attended as Sunday. The speaker was Dr. W. Hilton Hess of Trinity Congregational Church, The Bronx.

Quite a little could be said in reference to the work of Dr. Hess in his own church and community, but our limited space would not permit.

The object in this speaker's address was to enlighten our Protestant American population on the invasion of Rome into the American offices and institutions, particularly the public school. The Parochial School was declared to be as decidedly un-American throughout.

Our well-known and beloved Brother Mr. A. L. Graham spoke on Tuesday evening. His text was taken from Acts 10:

In comparing the popedom of to-day with the so-called first pope, he found that the popes of Rome are bowed down to, while Peter accepted nothing of that kind, but told Cornelius that he himself was also a man.

Peter was not pronounced infallible or called "The most Holy Father," "Jesus Christ on earth," or "God on earth."

Our brother called attention to the worshipping of man and creed of to-day and impressed the necessity of turning from man to God.

Wednesday, the chapel was again filled to capacity, the fact that Dr. George McNeely, of Newark, N. J., was the speaker had brought people from different denominations and neighboring towns, who with tense interest and growing enthusiasm followed him closely while taking a view of the conditions of the present world, and Christianity in light of the Scripture.

The effect of the truths presented will long linger with those who were present.

For Thursday evening, Rev. J. J. Monroe, of Brooklyn, N. Y., spoke very fervently on the subject, "What think ye of Christ?" This question brought testimonies in reply when opportunity was given at the close of the service.

Perhaps none of the previous meetings could have been more interesting than the testimony meeting arranged for Friday evening.

The testimonies were from converted Romanists who were invited to the Mission for the occasion. It can be well said that not only their words bore witness to the change within, but their illuminated countenances was proof in itself of the mighty power of God to save.

The offerings at these meetings were set apart for the repair of Christ Mission building, the sum of $56.17 was given for this purpose. C. M.

WHAT ROMAN CATHOLICS HAVE SAID AGAINST THE JESUITS.

(Continued.)

COMPILED BY WALTER WALSH, AUTHOR OF THE SECRET HISTORY OF THE OXFORD MOVEMENT.

THE ENGLISH SECULAR PRIESTS OF 1602

"To receive Jesuits into a kingdom, is to receive in a vermin, which at length will gnaw out the heart of the State both spiritual and temporal. They work underhand the ruin of the countries where they dwell, and the murder of whatsoever Kings and Princes it pleaseth them. The name of the Jesuits ought to be odious among all Christians." ("The Secular Priests' Preface to the English Catholics" in *The Jesuites Catechisme.* "Printed Anno Domini, 1602.")

"Alas! their purpose and burning zeal is, to murder the King living. Was it not in the College of Jesuits at Lyons, and also in the College of Jesuits in Paris, that the resolution was last taken to murder the King in August, 1593? Are not the depositions of Barriere (executed at Melun) notorious to all the world? Was it not Varade, Principal of the Jesuits, that exhorted and encouraged this murderer; assuring him that he could not do a more meritorious work in the world, than to murder the King, though he were a Catholic; and that for this deed he should go straight to Paradise? And to confirm him the more in this mischievous resolution, did he not cause him to be confessed by another Jesuit? Did not these impious, godless, and execrable murderers give this Barriere the most Blessed Sacrament, employing the most holy, most precious and most sacred mystery of our Christian religion towards the murdering of the chiefest King in Christendom?" (*Ibid.*)

FATHER PAUL SARPI

"Every species of vice finds its patronage in them. The

avaricious trust their maxims, for trafficking in spiritual commodities; the superstitious, for substituting kisses upon images for the exercise of Christian virtues; the base fry of ambitious upstarts, for cloaking every act of scoundreldom with a veil of holiness. The indifferent find in them a palliative for their spiritual deadness; and whoso fears no God has a visible God made ready for them, whom he may worship with merit to his soul. In fine, there is nor perjury, nor sacrilege, nor parricide, nor incest, nor rapine, nor fraud, nor treason, which cannot be masked as meritorious beneath the mantle of their dispensation." (Father Paul Sarpi's *Letters,* as quoted, in Symonds' *Renaissance in Italy. The Catholic Reaction.* Part I., pp. 225, 226. Edition, 1898.)

"Had St. Peter known the creed of the Jesuits, he could have found a way to deny our Lord without sinning." (*Ibid.,* p. 226.)

THE REV. HUGH TOOTLE
(Author of Dodd's "Church History")

"As to your morals, 'tis notorious to all the world, that you [the Jesuits] have for above an age been remarkable for affecting a scandalous freedom in this kind. And the fact has been so often proved upon you by several zealous Bishops, and Divines, nay even by the pope himself, and the confession of your own General, that 'tis needless to spend much time in confirming this observation." (*The Secret Policy of the English Society of Jesus,* p. 304. London: 1715.)

THE ABBE M. DE LA ROCHE ARNAULD

"Do you wish to excite troubles, to provoke revolution, to produce the total ruin of your country? Call in the Jesuits; raise up again the monks; open academies, and build magnificent colleges for these hot-headed religionists; suffer those audacious priests, in the dictatorial and dogmatic tone, to decide on affairs of State . . . Suffer them, also, in their regret for institutions that no longer exist, to overthrow and destroy, by their ridiculous sophisms, the fundamental principles of society and of government; let them sow the seeds of hatred and dissension in all minds, and, armed with a superior authority, let them goad the people till they tear to pieces each other for opinions which

they themselves do not understand." (*The Modern Jesuits.* By L'Abbé M. De La Roche Arnauld. London: Longman, 1827, pp. 13, 14.)

"I will not shrink from avowing, that the desire of becoming acquainted with a Company [the Jesuit Order] which was making so much noise in Europe, emboldened me to enter it, without any previous knowledge of its sentiments or intentions . . . the caresses, the menaces, the persecutions, the outrages of that Society, all failed to make me view with indifference and apathy, the secret wiles and culpable practices which they employ. At the horrible aspect of these pertinacious and daring men (the recollection still makes me shudder) I averted my eyes with terror; and, on seeing the sanctuary of peace sullied with all the horrors of crime and imposture, I trembled at the thought of being within its walls. I resolved to escape as soon as I could without danger; and when, with incredible precipitation, I crossed that accursed threshold, I exclaimed, 'Just Heaven! can any honest man live among them?'" (*Ibid.*, pp 17-19.)

CARDINAL MANNING

"Archbishop Manning absolutely declined the aid and presence of the Jesuits at the College for Higher Studies at Kensington. Over its gates, as if in letters invisible to the unheeding crowd, was written: 'No Jesuits need apply.'" (Purcell's *Life of Cardinal Manning,* Vol. II., p. 497.)

"Such a line of action in a man of Manning's practical sagacity would have been utterly unaccountable did we not know that his mistrust of Newman and the Jesuits, though for widely different reasons, had become almost a second nature." (*Ibid.*, p. 499.)

"Cardinal Manning's opposition to the Jesuits was maintained unto the end. During his Episcopate the Jesuits were prohibited from establishing a single school in the Diocese of Westminster." (*Ibid.*, p. 770.)

MONSIGNOR TALBOT

"When I was in London I did not speak to you about Father Gallwey and the Jesuits. They are exercising in London a most pernicious influence which ought to be counteracted. All the

chief Catholic laymen, bound hand and foot, have fallen into their hands. Poor Father Gallwey is an ambitious man. The motto of the Jesuits ought to be changed from *ad majorem Dei gloriam* to *ad majorem Societatis gloriam.*" (Purcell's *Life of Cardinal Manning.* Vol. II., p. 388. *Note.*)

FATHER CURCI

"It [the Jesuit Order] has covered with its authority and name all the base plans that have been formed and executed by the group of agitators and ambitious characters to the injury of the Church and the desecration of the Holy See, and so has stained itself with one of the worst blots of infamy which darken history." (Curci's *New Italy and the Old Zealots.* Quoted in Nippold's *Papacy in the 19th Century,* p. 41.)

Its [the Jesuit's chief official organ, the *Civilta Catholica*] character is such that in time it destroys in the soul of the reader all respect for truth, one might almost say, for justice, and drags him down to the level of all kinds of falsifications and juggleries, and sophistries, and calumnies, and invectives, and especially to the level of its own ruffian-manners, in which unworthy means it is not far behind the worst of its opponents." (*Ibid.,* p. 41.)

DR. DOLLINGER

"Nay, he [the Jesuit Cardinal Bellarmine] goes so far as to maintain that if the pope were to err by prescribing sins and forbidding virtues, the Church would be bound to consider sins good and virtues evil, unless she chose to sin against conscience; so that if the pope absolve the subjects of a Prince from their oath of allegiance—which, according to Bellarmine, he has a full right to do—the Church must believe that what he has done is good, and every Christian must hold it a sin to remain any longer loyal and obedient to his sovereign." (*Janus on the Council,* p. 391. Written while Dr. Döllinger was still a priest in the Church of Roman.)

MR. ROBERT E. DELL

"The opposition to the Society has always been at least as strong among Catholics as among those outside the Church; indeed it is among Catholics that the most effective opponents of the Society have been found. . . . The Society combines

the qualities of a fussy, interfering woman with those of an officious detective officer. The one thing Jesuits never can do is to mind their own business and allow other people to mind theirs; they must, to use a homely phrase, have a finger in every pie. And it is not merely that they are interfering and inquisitive, but that they also love to rule and to domineer. . . . Hence throughout its history the Society has been an element of discord in the Church; quarrels with the Dominicans in China and in Rome, with the Benedictines, whether as owners of property in Germany or as students in France, with the French Oratorians, with the English secular clergy, with Bishops everywhere; these make up a large part of the history of the Society. Nor, while professing the most ardent devotion to the Holy See, have the Jesuits hesitated on occasion, when it suited their purpose, to flout the Pope himself, to disobey his commands, and even in one instance (though the Chinese Emperor alone appeared as the immediate agent) to cause his Legate to be imprisoned, if not done to death." (*Monthly Review,* October, 1901, pp. 45, 46.)

THE JESUITS

"It seems, however, as if there were persons—not Protestants or enemies of the Church—who do not appear to think that a member of the Society of Jesus can be trusted to state his own case of conscience fairly." (*The Case of the Bishops of Salford and the Society of Jesus.*" "For Private Use Only." Manresa Press, 1879, p. 74.)

THE JESUITS HAVE BEEN EXPELLED

from the following countries and places:

Country or Place	Date of Expulsion	Country or Place	Date of Expulsion
Saragossa	1555	Hungary	1588
La Palintine	1558	Transylvania	1588
Vienna	1566	Bordeaux	1589
Avignon	1570	The whole of France	1594
Antwerp	1578	Holland	1596
Portugal	1578	Touron	1597
Segovia	1578	Berne	1597
England	1579	England	1602
England	1581	England	1604
England	1586	Denmark	1606
Japan	1587	Thorn	1606

Country or Place	Date of Expulsion
Venice	1606
Venice	1612
Kingdom of Amura (Japan)	1613
Bohemia	1618
Moravia	1619
Naples	1622
Netherlands	1622
China	1623
India	1623
Malta	1634
Russia	1723
Savoy	1729
Paraguay	1733
Portugal	1759
France	1764
Spain	1767
Two Sicilies	1767
Duchy of Parma	1768
Malta	1768
All Christendom*	1773
Russia	1776
France	1804
Grisson†	1804
France	1806
Naples	1810
Moscow	1816
St. Petersburg	1816
Canton of Soleure	1816
Belgium	1818
Brest‡	October, 1819
Russia§	March 20, 1820
Spain	1820
Rouen Cathedral‖	March, 1825
Belgium¶	September, 1826
Eight Colleges in France**	June 16, 1828
Great Britain and Ireland	April 13, 1829
France	1831
Saxony††	September, 1831
Portugal	May 24, 1834
Spain	July, 1835
Rheims‡‡	December, 1838
Lucerne*	1842
Lucerne†	February 13, 1845
France	1845
The whole of Switzerland	September 6, 1847
Bavaria	February 17, 1848
Sardinia‡	March 2, 1848
Naples	March 11, 1848
Papal States	March 29, 1848
Linz	April 10, 1848
Vienna	April 16, 1848
Archduchy of Austria	May 8, 1848
Austrian Empire	May 8, 1848
Styria	May 8, 1848
Galicia	July, 1848
Sardinia	July 19, 1848
Sicily	July 21, 1848
Paraguay	June 28, 1858
Several Italian States	1859
Sicily	June, 1860

* By a Bull of Pope Clement XIV.
† One of the Swiss Cantons.
‡ By its inhabitants.
§ Forever.
‖ By the people.
¶ From all the private and public schools in Belgium.
** Namely, Aix, Billon, Dole, Forculquier, Monte-Morillon, St. Acheul, and St. Ann.
†† Prohibited from entering.
‡‡ By the inhabitants.

Reader! "If it was found necessary to expel the Jesuits even from Roman Catholic countries, on account of their 'dangerous seditions, tumults, discords, scandals, dissensions, entirely breaking up the bonds of Christian charity' (*Bull of Suppression* of Pope Clement XIV)—if Jesuitism was so antagonistic to the system which engendered it—what are we to look for as the fruits of that system in our beloved land of freedom and liberty when Rome have her Jesuit agents anywhere from a newspaper office to the very doors of the White House.

FREED FROM ROME.

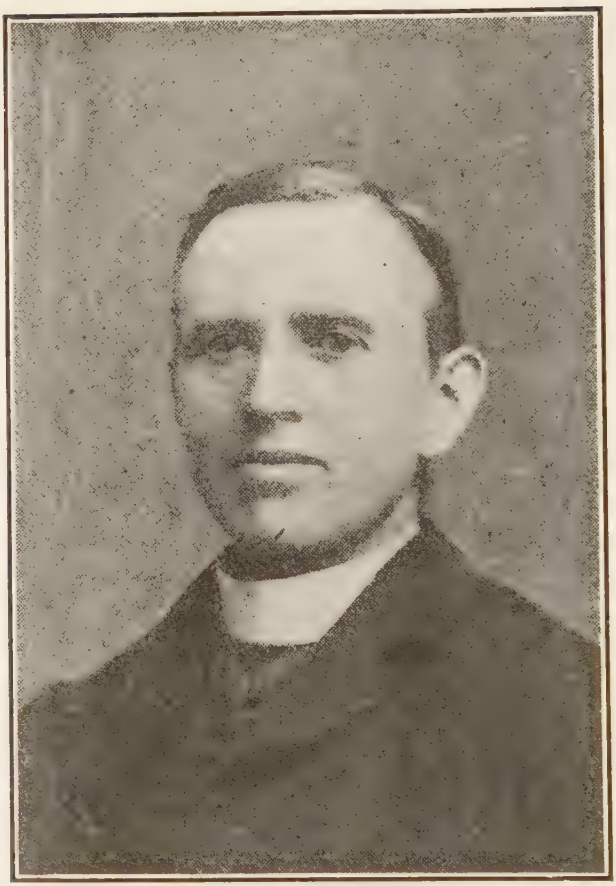
("The Christian.")

THE LATE REV. THOMAS CONNELLAN.

Thirty years ago great excitement was caused by an announcement in the Roman Catholic press in Ireland of "The Drowning of Father Connellan," then popularly known as "The fair-haired priest of Athlone." A suit of clerical clothes was found in a boat on Lough Ree, and it was inferred that Father Connellan had taken a "header" into the river while boating, and, being seized with cramp, had sunk to the bottom. Eulogistic newspaper notices appeared, the whole diocese of Elphin uniting in proclaiming him a clergyman of exemplary piety and affability.

As a fact, Father Connellan was not dead, but was very much alive, and had thrown off forever the shackles of Rome. This having become known, he was no longer "a clergyman of exemplary piety and affability," but an "unspeakable ruffian." The discarded clerical suit spoke of soul liberty, not of a case of drowning, as was at first inferred.

Thomas Connellan was a native of Co. Roscommon, where he was born in 1855, and so had entered his sixty-second year at the time of his death last month. He received his training for the priesthood at the diocesan college at Athlone—"a kind of halfway house on the road to Maynooth"; and after the usual three years' course there, he entered Maynooth itself, then the select and favorite training ground for the priesthood. At Maynooth, he wrote: "I was so much separated from the world as if underground," but "the spirit engendered was one of abject slavery. Here, one morning every year, about a hundred young men go



THE LATE REV. THOMAS CONNELLAN.

down on their knees and take an oath to 'bear the Pope upon their backs for the rest of their lives.'"

On June 20, 1880, Mr. Connellan donned the chasuble for the first time, "satisfied that Roman Catholicism was the genuine Apostolic religion, leading up link-by-link in unbroken succession to Jesus Christ," and left his Alma Mater, "in extraordinary spiritual strength." But this "spiritual strength" soon turned out to be delusive.

His curacies were at Sligo, Strokestown, and on the northern shore of Lough Gill, all in the diocese of Elphin. Receiving in-

struction from his Bishop to preach the Holy Thursday sermon in the Cathedral, on Transubstantiation, he pursued a line of thought which marked the beginning of that enlightenment of mind and heart which ultimately led to his sucession from Rome.

The sermon, for which he had a month to prepare, was duly delivered in the presence of bishop, priests, and a crowded congregation; but "whatever conviction it may have brought to the hearers, it certainly left the preacher in the mists of doubt and despondency," wrote Mr. Connellan in his booklet, *"Hear the Other Side."* A thoughtful man, as conscientious as he was independent in mental cast, he continued to study the subject, praying to God for illumination; and ever-increasing and ever-deepening light dawned upon him.

Through this and other enlightenment, his faith in Rome came to an end, and he saw clearly that he must one day bid her farewell. He found himself, however, in a great dilemma, for his family and friends looked upon him as a kind of superior being; and to throw up his position and walk out of the system for conscientious motives seemed out of the question. But the spirit that was gradually being freed could not long remain in fetters, and the opportunity ultimately came, but in a very peculiar manner. Having first been transferred to Roscommon, and finally to Athlone, where he had spent some years before entering Maynooth, on the morning of Tuesday, September 20, 1887, he said mass as usual in St. Peter's Church, Athlone. Then he pulled up the River Shannon to Lough Ree, over water on which he had previously spent many happy hours. Pushing out into the river, he divested himself of his ecclesiastical attire, plunged into the water, and swimming to the bank, put on a suit of secular clothes which he had deposited in some underwood near Carberry of the Leinster shore. The boat, with the ecclesiastical suit, was afterwards picked up, and it was hastily concluded that Father Connellan had been drowned. The water was dragged, but, of course, the body was not found.

"But that night," said Father Connellan, "I had my first sound sleep for many years." Catching the evening train from Moate, he spent that night in Dublin. Of that day of deliverance he wrote:

No baptism of water had ever wrought a more wonderful regeneration than had that plunge into the sunlit Shannon. The load of suffering and care which I had carried for years remained with my clerical garb in the boat. . . . Now I bounded a free man once again, and my old spirit had returned.

Crossing over to England, Mr. Connellan soon obtained employment as sub-editor on the staff of a weekly newspaper; and in his spare time studied at the British Museum, following step by step the thread which had guided him out of the labyrinth of superstition. During the time he was in London he found a true friend in Rev. H. W. (now Preb.) Webb-Peploe.

Later on, Mr. Connellan returned to Ireland, to the very district where he was best known—Athlone—and for a time lived among his own people there, declaring to them what a Saviour he had found in the Risen Son of God. But, as was to be expected, Rome was not going to take his testimony, which naturally included a witness against her, "lying down." Very soon the elements of persecution in various forms began to appear. But Mr. Connellan was not to be daunted.

He subsequently went to reside in Dublin, where he established the Connellan Mission, in connection with which, for over twenty-six years, he edited *The Catholic,* exposing therein the arrogance and bigotry of Rome in no hesitating tone.

For some years, however, he has been in broken health. The stern and unremitting fight in which he was engaged resulted in a bad nervous breakdown seven years ago. His doctor ordered a year's rest, but beyond a few weeks' voyage, he refused to leave his post, and ever since there has been a declension—scarcely perceptible at first, but still always there. He was repeatedly warned and urged to take rest; but he went on. "Then," writes his brother, "his mental powers, formerly so resourceful and active, began gradually to flag, loss of memory became very perceptible of late, physical strength declined, and his deputation work and public speaking generally had to be given over. Still he struggled on; but latterly it was a struggle, and he was tired and broken when the home-call came, and he sank to rest, his long and strenuous fight over, and his vigorous pen silent at last."

His brother, Rev. Joseph Connellan, also wrote the following tribute in *The Catholic*:

Behind an exterior which was unwilling to be caught doing deeds of kindness, there beat a genuinely warm and kindly Irish heart, which always responded to the wants and needs of others, and a stout courage ready to do battle for those he believed wronged and oppressed. He fought a strenuous battle for his own relatives who stood by him when he left the Church of Rome; the genuine Roman Catholic inquirer never appealed to him for guidance and help in vain. The cause of truth and righteousness everywhere found in him a ready champion, but Ireland and his Roman Catholic fellow-countrymen were his first love. For the right of an open Bible for these last he worked and fought and taught and prayed to the end.

The remains were laid to rest in Mount Jerome Cemetery, on January 13; and though the funeral was of a purely family nature, a number of ex-Roman Catholics asked permission to be present, to pay their last tribute of respect to one who had been instrumental in leading them into the light of Divine truth.

REASONS FOR EVANGELIZING THE ROMAN CATHOLICS.

I.—AS INDIVIDUALS.

1. Because the Roman Church does not teach them the real Gospel of Jesus Christ.

2. Because the Roman Church does not encourage them to read the Bible.

3. Because the Roman Church does not offer any assurance of salvation and peace with God for this life.

4. Because the Roman Church does not teach them to "come unto" Christ.

5. Because the Roman Church denies them "the right of private judgment," not only as to the Bible, but as to anything and everything outside its own teaching.

6. Because the Roman Church thrusts itself, and the hierarchy, and the Virgin Mary and saints between the sinner and the Saviour.

7. Because the Roman Church substitutes a religion of works for salvation by faith.

8. Because the Roman Church falsely gives the priests a prerogative belonging only to God—that of forgiving sins.

9. Because the Roman Church continually takes money from them for masses for the dead and other superstitious observances—in which no real equivalent is rendered—that could be more employed in the spread of the Gospel.

10. Because the Roman Church does not satisfy their spiritual natures, and because they are amenable to the influences of the Gospel as any other sinners when brought face to face with it.

II.—AS CITIZENS.

1. Because the duty of every individual to the Pope is above his or her duty to this Government and this country.

2. Because their hierachy aims to bring both the Government and the people of this country into subjection to the Pope.

3. Because the Church never changes its essential principles; and where such practices as burning heretics and other recalcitrants, Bibles and other evangelical literature, are suspended, it is only because that course seems to be dictated by expediency. The Holy Office (the Inquisition) still exists in Rome.

4. Because all the essential principles of the Roman Church are diametrically opposed to all those for which this nation stands; as for example, freedom of conscience, freedom of the press, our public school system, and the separation of Church and State. The motto of the Roman Church in regard to nations may be described as Rule and Ruin.

5. Because the hierarchy desires political power more than spiritual sway; the latter is only desired as a means by which to obtain the former. (The result of their success can be read in the histories of Spain and Portugal, and in the present condition of those countries, the Central and South America republics, France and Austria).

6. Because the absolute destitution of principle among the hierarchy makes them so unscrupulous as to methods—"the end justifies the means"—that opponent using the means commonly employed by Americans in public life are placed at a serious disadvantage. Any falsehood, perjury, deceit or other similar practice will find prompt absolution from the nearest priest—especially; if used "for the good of the Church."

7. The condition of the South American countries—as also that of the Philippines when we took possession of them—demonstrates that the influence of the Roman Church is against every kind of progress in the realms of education, science, commerce, agriculture and all the kindred branches that go to make up "civilization." Less than 400 years ago the Latin countries—especially Spain, Portugal and Italy—had almost a monopoly of supremacy in all these things. To the political and social influence of the Roman Church is due their present state as compared with those day.

8. The existence of "the slums" of our cities and all the miseries and evils connected with that term, is chiefly due to moral—or rather immoral—and economic conditions created by the influence of the Roman Church among its members. The bulk of the liquor traffic throughout the land is carried on by Roman Catholics, while "vice" of several different kinds flourishes everywhere under that Church's system. Tammany Hall is a typically Roman Catholic institution in every respect; the increase of such organizations is a menace to the material as well as moral welfare of any community, as well as to the nation at large. The Mafia, the Camorra, the Black Hand and similar organizations are imported from Roman Catholic lands, which such institutions as the vendetta and the bull fight flourish under its sanction or patronage.

9. Because the hundreds of thousands of the most ignorant and degraded Roman Catholics that have poured into the country will constitute a great force at the polls in the hands of unscrupulous priests for the execution of their political purpose in municipal, state and national politics. They will go to swell the numbers of the Federation of Catholic Societies, whose real purpose is to overturn the American principle of the separation of Church and State by obtaining State and city funds for the support of their sectarian schools.

10. The last reason is to be found in the strange attitude of complaisance or indifference to be seen in Protestants of all walks of life with regard to the aggressive deeds and insolent words of the Roman priests. This is doubtless, often due largely to ignorance of the true nature of the Church of Rome, and its pretensions—at once blasphemous and absurd—though

more frequently, perhaps, to the ill-founded conviction that "they will never have the power" in this country to carry out the purposes to which that Church owes its very existence and for the accomplishment of which tens of thousands of these Papal agents, men and women, are working diligently every day, neither fearing God nor regarding man in their determination to attain the objects desired by the pope. The menace to the Republic and its institutions presented by everyone of these people, added to the indifference of the great bulk of the Protestants of the country, form the two halves of an important reason why every citizen of the United States should do all he can for the evangelization of these ignorant, obedient, and well-organized vassels of the Vatican.

USE AND ABUSE OF THE BIBLE.

Is it honest to say that the Roman Catholic Church prohibits the use of the Bible? Hear what some of her popes, saints, cardinals, bishops and priests say upon the Bible!

In his recent Encyclical, Nov. 13, 1893, Leo XIII., in urging his priests to study the Scriptures, writes that "NO ONE IS PERMITTED TO EXPOUND THE SCRIPTURES in a fashion contrary to this meaning (*i. e.* 'the exact sense with which the Church has regarded such,') or the unanimous 'Consent of the Fathers,'" and refers to the Decrees of the Council of Trent.

At the Council of Trent, the Fathers of the Synod ordered that an Index of the prohibited books should be laid before the then Pope, Pius IV., who approved of it. The fourth Rule was as follows:

"Whereas it is manifest by experience, that if the Holy Bible translated into the vulgar tongue be allowed indifferently to anybody, then on account of men's rashness will arise from hence a greater detriment than advantage. . . . If anyone without a license presume to read or keep by him the Bible, he shall be disqualified to receive the absolution of his sins till he deliver it up to the Ordinary."—"Regulæ Indicis S. S. Synodi Tridentinæ jussu editæ," De libr. prohib., reg. 4.

Clement VIII. confirmed this Rule, and his decree appears in

the Index of 1596 as follows: "This law is not to be so understood as if by it the bishops, inquisitors, or heads of Convents were invested with power to grant licenses to read, buy, or keep the Bible translated into vulgar language, seeing hitherto by the order and practice of the Holy Roman and Universal Inquisition the power had been taken away from them to grant licenses to read or keep the whole Bible in the vulgar tongue, or any part of the Holy Scriptures of the Old or New Testaments, published in the vulgar language; even not so much as the summaries or compendiums; even the historical portions of the said Bibles, or books of the Holy Scriptures, translated into any vulgar language, all of which is to be inviolably observed."—"Index, Lib. Prohib., etc., S. D. N., Clementis VIII." Jussu recognitus publicatus. Romæ, 1596.

Alphonsen a Castro, who had been one of the members of that assembly, says expressly (Lib. 1, contr. Hær. c. 13) "that one of the parents and springs of heresies was the translation of the Holy Scriptures into the vulgar languages, and therefore bestows great praises on the edict of Ferdinand and Elizabeth, King and Queen of Spain, by which they had FORBIDDEN, UNDER SEVEREST PENALTIES, either to translate the Holy Scriptures into the vulgar languages, or to keep any translation made of them under any pretence whatever." Sixtus Senensis says plainly that "to allow shoemakers, fullers, etc., to read the Scriptures is to give that which is holy unto the dogs, and to cast pearls before swine."

In 1816 Pope Pius VII. issued his bull against Bible societies, addressed to the Primate of Poland, in which he represents the circulation of the Scriptures by the Bible Societies as a crafty device by which the very foundations of religion are undermined. A pestilence which must be remedied and abolished. A defilement of the faith, eminently dangerous to souls, impious machinations of innovators, wickedness of a nefarious scheme, snares prepared for men's everlasting ruin. A new species of tares which an adversary has abundantly sown."

"Dr. Poynter (a Roman Catholic) suffered himself to be persuaded into becoming the President of a 'CATHOLIC BIBLE SOCIETY,' an institution founded in 1813, by the 'Catholic Committee,' " and afterwards, in 1816, CONDEMNED BY THE

HOLY SEE AS 'A CRAFTY DEVICE FOR WEAKENING THE FOUNDATIONS OF RELIGION.'"—"Annals of the Catholic Hierarchy in England and Scotland, A. D., 1584-1876," p. 186, by W. Maziere Brady. Romæ, 1877.

The hostility expressed by the Church of Rome to the circulation of the Bible is well illustrated in the following extract from a Romish journal, the "Catholic Times" of the 26th of May, 1893. This paper writes:

"Money Thrown Away.—We confess we are surprised to find that the British and Foreign Bible Society still wastes its subscribers' money in printing and throwing away—there is no other word for it—copies of the Holy Scriptures."

The Jesuit Magazine, "Catholic Progress," declares that "The Bible was not appointed by God to teach men the system of Christianity. In fact, such an opinion is wholly anti-Christian, and as such deserves the most formal reprobation of every sincere believer."—Vol. for 1880, p. 226.

Dr. Herley, Bishop of Roman Catholics in Newport, has written that "It is true, Catholicism does not rest on the New Testament."—"Dublin Review," July, 1888, p. 164.

Rev. W. Hughes, a Roman Catholic priest, at a discussion held at Sligo, November 23, 1824, said: "I conclude that the indiscriminate perusal of the Bible is inconsistent with the sanctity of the Church, and, as I have in another part of my discourse alluded, it opens the flood-gates to immorality and vice."—"Authentic Report," Dublin, 1825, p. 34.

Cardinal Bellarmine writes: "We maintain that the Scriptures ought not to be read publicly in the vulgar tongue, nor allowed to be read indifferently by everybody."—"De Controv.," Tom. I., p. 70. Prag., 1721.

The Council of Toulouse, 1229, by the 14th Canon: "We prohibit also the permitting the laity to have the books of the Old or New Testament, unless anyone who should wish, from a feeling of devotion, to have a Psalter or Breviary for Divine Service. But we strictly forbid them to have the above-mentioned books in the vulgar tongue."

"The Synod of Biterrensis, in the years of 1245 hath forbidden all the books of the Scriptures to be translated into the vulgar tongue."

Dr. Troy, Roman Catholic Archbishop of Dublin, states: "Allow me on this occasion to observe that the Catholic Church in all ages has PROHIBITED the INDISCRIMINATE use of the Scriptures in the vulgar tongue, without note or comment, also the interpretation of them by every one's private judgment." —"Report of the Irish Education Commissioners, 1815," p. 46.

Dr. Cahill, Irish Roman Catholic Priest, declared that "He would rather a Catholic should read the worst works of immorality than the Protestant Bible– that forgery of God's Word, that slander of Christ."—"Tablet" (a Roman Catholic Journal), of the 17th of December, 1853, p. 804.

In the year 1851, in Ireland, John Syngian Bridgman, otherwise "John St. John," otherwise "Brother John," was indicted at the Spring Assizes of Castlebar, in 1852, for publicly burning a copy of the Authorized Version of the Bible, declaring that "It was not the Word of God—BUT THE WORD OF THE DEVIL, AND THE DEVIL'S BOOK."

Cardinal Wiseman, writing on "The Catholic Doctrine on the Use of the Bible, 1853," at page 11, says: "Years of experience and observation, not superficial, have only strengthened our conviction, that this course must be fearlessly pursued."

"WE MUST DENY TO PROTESTANTISM ANY RIGHT TO USE THE BIBLE, MUCH MORE TO INTERPRET IT."

At page 20, "If, therefore, we be asked, why we do not give the Bible indifferently to all, AND THE SHUTTING UP (as it is called) OF GOD'S WORD BE DISDAINFULLY THROWN IN OUR FACE, we will not seek to elude the question or meet the taunt by DENIAL, or by attempts to prove that our principles on the subject are not antagonistic to those of Protestants. THEY ARE ANTAGONISTIC, AND WE GLORY IN AVOWING IT."

Cardinal Wiseman, in the Moorfield "Lectures on the Principal Doctrines and Practices of the Catholic Church," Introduction, pp. 18 and 19: "I have told you that in perusing the works of men who have within these few years become members of the (Roman) Catholic Church—men of talent and erudition—I have hardly found two of them agree upon the grounds which

they record as having induced them to embrace the (Roman) Catholic Religion. But I have also read similar works on the other side, purporting to give the grounds upon which several individuals have abandoned the (Roman) Catholic Chuch and become members of some Protestant Communion. . . . Now, I have read many of these, and have noted that instead of the rich variety of motives which have brought learned men to the (Roman) Catholic Church, there is a sad meagerness of reasoning in them, indeed that they all, without exception, give me but one argument. The history in every single case is simply this: that the individual by some chance or other, probably through the ministry of some pious person, became possessed of the Word of God, of the Bible; that he perused the Book; that he could not find in it Transubstantiation or Auricular Confession; that he could not discover in it one word of Purgatory or of worshipping of Images. He perhaps goes to the priest and tells him that he cannot find these doctrines in the Bible. His priest argues with him, and endeavors to convince him that he should shut up the book that is leading him astray; he perseveres, he abandons the communion of the Church of Rome; that is, as it is commonly expressed, the errors of that Church, and becomes a Protestant. Now, in all this, the man was a Protestant from the beginning. . . ." And he states (see "Dublin Review," Sept., 1852, p. 239)—

"The experiment is being tried on a great scale of what an indiscriminate reading of the Bible will make a people. . . . It has, under the judicious management of Evangelical Missionaries, transformed a mild and promising race into a pack of lazy immoral infidels."

"If they hold fast to Tradition they may 'grow in Grace and in the Knowledge of Jesus Christ,' by reading Scriptures. If they have not Tradition, Scripture will only make still broader for them the road that leads to 'destruction,' "—"Tradition," by the Rev. T. E. Bridgett, C. S. S. R., p. 28. Catholic Truth Society.

"SCRIPTURE, AS A SOLE GUIDE, LEADS TO INFIDELITY!"

"A Short Explanation of the Words and Sacred Truths contained in the Catechism of Christian Doctrine," to be had from

Rev. G. Meynell (Roman Catholic Priest), Penrith, No. 4, p. 67, 1896.

Protestants say: God's Holy Word, the Bible, should not be withheld from the people, but diligently searched and read.

HEAR WHAT THE ROMAN CATHOLIC DOUAY BIBLE SAYS:

"Search diligently" and "read" the "Book of the Lord."—Isaias 34: 16.

"Blessed are they who hear the Word of God and keep it."—Luke 11: 28.

"Search the Scriptures, the same are they that give testimony of Me."—John 5: 39.

Inhabitants of Berea commended for "searching the Scriptures."—Acts 17: 10, 11.

"Blessed is he that readeth and heareth" "the words of this prophecy."—Apocalypse (Rev.) 1: 3.

PRIVATE JUDGMENT APPEALED TO: "Why, even of yourselves, do you not judge that which is just?"—Luke 12: 57.

Inhabitants of Berea tested, for themselves, the preaching of Paul.—Acts 17: 11.

"I speak as to wise men, judge ye yourselves what I say."—1 Corinthians 10: 15.

"Prove all things, Hold fast that which is good."—1 Thess. 5: 21.

Be "ready" to give a "reason" for your faith.—1 Peter 3: 15.

SCRIPTURES A SUFFICIENT RULE OF FAITH: God's "Word a lamp and a light."—Psalm 118 (119): 105, 130.

The "law" and the "testimony" to be appealed to.—Isaias 8: 20.

"Moses and the Prophets" to guide brethren of the rich man.—Luke 16: 29, 31.

Gospel written that we might believe and "have life."—John 20: 31.

The eunuch, through reading the "Scriptures," found Jesus, and went on his way rejoicing.—Acts 8: 26-39.

Apollos, "mighty in the Scriptures."—Acts 18: 24.

Men shall be judged according to the "Gospel."—Romans 2: 16.

Hope through the "Scriptures."—Romans 15: 4.

"Holy Scripture" sufficient to instruct Timothy to salvation."—2 Timothy 3: 15.

"These things" written that our "joy" might "be full."—1 John 1: 4.

"THY WORD IS TRUTH."—John 17: 17.

We won't give up the Bible,
God's holy book of truth;
The blessed staff of hoary age,
The guide of early youth;
The sun that sheds a glorious light
O'er every dreary road;
The voice that speaks a Saviour's love,
And calls us home to God.

We won't give up the Bible,
For pleasure or for pain:
We'll buy the truth and sell it not
For all that we might gain.

Though men should try to take our prize
By guile or cruel might,
We'd suffer all that men can do,
And "God defend the right!"

We won't give up the Bible,
But spread it far and wide,
Until its saving voice be heard
Beyond the rolling tide:
Till all shall know its gracious power,
We, with one voice and heart,
Resolve, that from God's sacred Word
We'll never, never part!

Dr. Whittemore.

To Our Readers:

You may yet experience more or less irregularity in the receiving of The Protestant Review, but we hope within a near future to have our records complete.

Meanwhile pleases help us by reporting any errors that might occur.

FORM OF BEQUEST

I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York

(Specify Here the Property)

to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.

BROTHER ANSGAR

(The Ex-Marist Monk, Late of Dundee)

is prepared to arrange for taking Gospel Services or the delivery of Lectures.

Synopsis of Lectures

My Conversion and Escape from the Monastery at Dundee.
My Monastic Life. Illustrated with Lantern Slides.
Government Visits to Marist Brothers' House.
Children Poorly Clad and Fed; Beaten with Supplejacks (forty Strokes). Boys Closed Up in Darkened Cell, Destitute of Furniture for Months at a Time.
House Closed. Marist Brothers Dismissed.
The Carmelite Nun. Illustrated with Lantern Slides.

What I Saw, Suffered and Lost at Twyford Abbey, Willesden, with the Monks

Visit to Scotland Yard, Cardinal Bourne, and the "Daily Mail."
Life in London Streets, on the Embankment, in the Salvation Army Shelter, and Whitechapel.
The Trap and Poison Cup. Plot laid by Mr. Keen, Vauxhall Bridge Road, with Hope of Kidnapping.
Unsuccessful Plot of Detectives Engaged by my Superior to Recapture or Imprison Me. Protestant Alliance to my Rescue.
My Life Story Stopped from Being Printed by a Secret Letter to Cassell, from Hove, by Unknown yet Known Jesuit Hands.
Slander and Libel by Father Spink, of Barnet.
My Law Case under Judge Lawrence. Result: Verdict of £250 Damages. New Trial. Result: Father Spink Bankrupt; His House Closed or Sold Up. Priests and Brothers Scatter. Boys Sent Home.

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